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Notices to Correspondents.

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RICHARD LOVELL EDGEWORTH'S 'MEMOIRS.'

The talented father of the popular authoress whose works have once more deservedly come to the front has inadvertently given an entirely erroneous account in his 'Memoirs' relative to the raising of a well-known Irish regiment, at the Revolution, by his grandfather Francis Edgeworth, *alias* "Protestant Frank." As this error has been revived in the memoir of Richard L. Edgeworth in the 'Dictionary of National Biography' and in sundry genealogical works, it seems worth while to tell the true facts of the case, which afford an amusing sample of the way colonels of regiments in the olden times, who got more hard knocks than halfpence, tried to fill their purses by sharp practices.

On p. 15 of the first volume of the above 'Memoirs' the author tells us that "his grandfather (Protestant Frank) raised a regiment for King William, which, when he had completed, he gave up to his father, Sir John Edgeworth, who required it from him." Now the regiment in question, which was undoubtedly commanded by Sir John Edgeworth for a short seven weeks, was raised neither by Francis Edgeworth nor by his father. It had been formed out of the independent companies of foot in Ireland in 1684, and the first colonel was Arthur, Earl of Granard, whose commission bore date April 1, 1684. The regiment came to England in November, 1688, under the command of Arthur, Lord Forbes, who was a brigadier-general in James II.'s army. Lord Forbes adhered to King James, and so did Lord Brittas, the lieutenant-colonel, who was a Roman Catholic; but the major (Sir John Edgeworth) and the majority of the officers and men, who were Protestants, declared for the Prince of Orange. The task of recruiting and reforming the regiment devolved on Sir John Edgeworth, the senior officer, whose son Francis had long been a captain in the same regiment (Add. MS. 9762). Sir John, or, it may be, Capt. Francis Edgeworth (as suggested in the 'Memoirs'), raised the required number of recruits, and put the regiment into an efficient state. For their services in this matter William III. appointed Sir John Edgeworth to the colonelcy, and Capt. Francis Edgeworth to the lieutenant-colonelcy of this regiment. The former's commission runs as follows: "Sir John Edgeworth, Knt., to be colonel of a regiment of foot lately commanded by the Lord Forbes. Dated 1 March, 1688/9" (War Office Com. Book, 1258). We are indebted to Capt. Robert Parker, who enlisted in Sir John Edgeworth's regiment in the spring of 1689, and who won a captain's commission in the same regiment (now the Royal Irish Regiment) in Marlborough's wars, for the following anecdote:

"When Lord Forbes threw up his command, the regiment was given to Sir John Edgeworth; but he, being in too much haste to grow rich, had bought up the old cloaths of the soldiers that had been disbanded at Salisbury, in order to cloath his regiment; these he sent off to Chester, where the regiment was quartered. The matter, however, was not so secretly arranged but that the king came to the knowledge of it; upon which he sent two gentlemen to examine the cloathing, and they found them to be as it had been represented. Whereupon Sir John was broke, as he well deserved. Several other officers also shared the same fate; particularly his two sons, one a lieutenant-colonel and the other a captain. The regiment was given to the Earl of Meath, and Mr. Newcomen was made lieutenant-colonel."—Capt. Robert Parker's 'Memoirs,' p. 14.

Returning once more to the Edgeworth 'Memoirs,' we find this statement: "My grandfather became colonel of the regiment after his father's death" (p. 15). This is erroneous. Lieut.-Colonel Francis Edgeworth, in consideration of his past services to the Crown (for which services he was never paid, as appears from a memorandum of an intended grant from the Crown among the Edgeworth family papers), was given a major's commission in his former regiment, Oct. 1, 1689 (War Office Book, 1258); was transferred as major to Col. Sam. Venner's regiment of foot, June 22, 1692; appointed lieutenant-colonel of Sir Richard Atkins's regiment of foot, April 23, 1694; placed on half pay in 1698, but brought back to full pay in 1706 as lieutenant-colonel of the Earl of Inchiquin's regiment of foot. CHARLES DALTON.

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CHURCH REGISTERS.

(See 8th S. vi. 421; vii. 16.)

To the list of printed parish registers which has appeared in the columns of 'N. & Q.' I can add the following; but having regard to your space, I simply record the fact that they have been printed and issued either for sale, by subscription, or privately:—

England.

Berkshire.—Register of St. Mary, Reading, 1538–1812, 2 vols.; also churchwardens' account, 1550–1662.

Buckingham.—Catholic registers of Weston Underwood. Marriages, 1710–40, baptisms 1710–93, burials 1711–23.

Parish registers of Great Hampden, 1557–1812.

Cambridgeshire. — Marriage register of St. Mary, Whitlesea, 1662–72.

Cheshire.—The Nonconformist register of baptisms, marriages, and deaths, 1644–1702, 1702–52, comprehending numerous notices of Puritans and anti-Puritans in Cheshire, Yorkshire, Lancashire, London, with list of Popish recusants and Quakers.

Register of St. Mary, Stockport. Baptisms, marriages, burials, 1584–1620.

Cornwall.—Register of Redruth, 1560–1716.

Register of St. Columb Major, 1539–1780.

Cumberland.—Parish register of Dalston, 1570–1678.

Durham.—Parish register of Gainford. Baptisms 1569–1784, marriages 1569–1761, burials 1569–1784.

Essex.—Register of Bobbingworth and sepulchral memorials, 2 vols. Baptisms, 1559–1612 and 1655–1785, marriages 1559–1753, burials 1558–1785.

Registers of Lambourne. Baptisms 1582–1709, marriages 1584–1708, burials 1584–1708.

Registers of Stifford, 1568–1783.

Registers of Ongar. Baptisms 1558–1750, marriages 1560–1749, burials 1558–1750.

Registers of Stock, 1563–1700.

Glamorgan.—Register of Llantrithyd. Baptisms 1597–1810, marriages 1571–1752, burials 1571–1752.

Gloucestershire.—Parish register, Kempsford, 1653–1700. Marriage register of King's Stanley 1573-1835. In course of publication in *Gloucestershire Notes and Queries*, commenced January, 1884.

Registers of Marshfield, 1558-1793.

Registers of Quedgley, 1558——.

Hants.—Registers de l'Eglise Wallonne de Southampton, 1568–1721.

Kent.—Registers of French Church, Dover.

Registers, St. Dunstan's, Canterbury. Baptisms, marriages, burials, 1559–1800.

Registers of baptisms, marriages, burials, within the precinct of the Cathedral Church of Canterbury.

Registers, St. Peter, Canterbury. Baptisms, marriages, burials, 1560–1800.

Registers of the Walloon or Strangers' Church, Canterbury. Baptisms 1581–1684.

Registers (numerous extracts) of Aylesford. Baptisms 1656–1709, marriages 1655–1733, burials 1654–1723.

Registers of St. Paul without the Walls, Canterbury, 1562–1800.

Registers of St. Mary Magdalene, Canterbury, 1559–1800.

Registers of St. Alphege, Canterbury, 1558–1800.

Registers of Deptford.

Registers of Rochester Cathedral, 1657–1857.

Registers of St. Giles, Kingston, i. 1558–1745, ii. 1745–1812.

Registers, St. Margaret's, Lee, 1579–1754.

Marriage Licences, Canterbury, 1568–1618, 1619–60.

Lancashire.—See Cheshire.

Registers of Rochdale, 1582–1616.

Registers of Oldham, 1558–1661.

Registers of Leigh, 1558–1625.

Registers of Colton, 1623——.

Lincoln (co.).—Register of Stubton, 1577–1628.

Register of Holbeach, 1606, 1615–40. Stray items, 1560–1788.

London.—See Cheshire.

Register of St James, Clerkenwell. Baptisms 1551–1754, marriages 1551–1754, burials 1551–1665.

Extracts from the register of St. Alphage, London Wall.

Registers of the Private Chapel of Somerset House, 1714–76.

Burials at St. Andrew's, Holborn, 1562-1648.

Marriage register, St. George's, Hanover Square, vol. i. 1725–87; ii. 1788–1809.

Baptisms and marriages, St. George's Chapel, May Fair.

Registers of Parish Church, Kensington.

Middlesex.—Registers of Staines, 1644–94.

Norfolk.—Registers of the Walloon Church of Norwich.

Registers of Marsham, 1538–1836.

Registers of North Elmham.

Registers of Bircham Newton

Northants.—Registers of Maxey.

Nottingham (co.).—Registers of Perlethorpe, 1528–1812.

Registers of Edwinstow, 1634–1758.

Perthshire.—Register of baptisms, Muthill. 1697–1847.

Shropshire.—Registers of Broseley, 1570–1750.

Somerset.—Registers of Wedmore. Baptisms, 1561–1812, marriages 1561–1840, burials 1561–1860.

Staffordshire.—Registers of Aldridge.

Registers of St. Matthew, Walsall, 1570-1649.

Suffolk.—Registers of Bramfield.

Registers of Ickworth, 1566-1890.

Registers of Bardwell, 1538–1650.

Registers of Brundish. Baptisms 1562-1785, marriages 1563-1751, burials 1563-1785.

Registers of Carlton. Baptisms 1538-1885, marriages 1538-1885, burials 1540-1886.

Registers of Chillesford, 1740-1876.

Registers of Culpho, 1721-1886.

Registers of Ellough. Marriages 1545-1720, baptisms 1540-1812, burials 1720-1812.

Registers of Frostenden. Marriages 1538-1754, baptisms 1539-1791, burials 1538-1791.

Registers of Kelsale. Marriages 1535-1886, baptisms 1538-1812, burials 1538-1812.

Registers of Pakenham, 1566-1766.

Registers of Tannington. Baptisms 1594-1881, marriages 1594-1881, burials 1594-1882.

Registers of Thorington. Baptisms 1539-1651, marriages 1653-1714, burials 1539-1660.

Surrey.—Catholic register of Woburn Lodge Chapel and Weybridge. Baptisms 1750-1855, burials 1846-1874.

Registers of Windlesham, 1677–1783.

Sussex.—Index to the registers of St. Andrew's, Edburton, 1558–1663.

Warwick (co.).—Register and Churchwardens' Accounts of Ryton-on-Dunsmore.

Registers of Leek Wooton, 1685–1742.

Registers of Southam, 1539——.

Westminster.—Baptisms, marriages, and burials at the Abbey of St. Peter.

Wiltshire.—Registers of Stourton, 1570–1800.

Worcester (co.).—Catholic registers of the city of Worcester. Baptisms 1685–1837, burials 1774–1806, marriages 1801–28.

Bishop's registers, 1301-3. Worcester Hist. Society.
Yorkshire.—See Cheshire.
Parish register of St. Chad, Saddleworth, 1613-1800. Baptisms and burials from chapels of Heights, Dobcross, and Lydgate.
Parish registers of Kirkburton, 1541-1654.
Registers of Halifax Parish Church, 1538-41.
Registers of Calverley.
Registers of Ingleby Greenhow, 1539——.
Registers of Holy Trinity, York, 1586——.
Registers, St. Martin cum Gregory, 1539——.

Scotland.

Edinburgh. — Edinburgh Marriage Registers, 1595-1600, now publishing in *Northern Notes and Queries*, ix.
Old St. Paul's Registers, 1735-65. *Northern Notes and Queries*, v. vi.
Leith.—Register, St. James, 1735.
Haddington.—English Episcopal Church, 1762-95, now being published in *Northern Notes and Queries*, viii.
Perth. — Registers, 1560-79. *Northern Notes and Queries*, ii. iii. iv.
Shetland.—Episcopal Church Registers, 1734-45.
Sterling.—Registers, 1585-95. *Northern Notes and Queries*, vi. vii. viii. ix.

Ireland.

Dublin.—Registers of the French Conformed Churches, 1668——.
Register of the Abbey of St. Thomas.
Register of the Abbey of St. Mary.

Registers Abroad.

France. — Registers of the Protestant Church at Guisnes, 1668-1685.
Switzerland.—Baptisms, marriages, and burials at the Protestant Church at Geneva, 1555-1560.

In addition to the above, the following "allegations for marriage licences" have been published:

Canterbury.—By the Vicar-General of the Archbishop, 1660-1694.
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London.—By the Bishop of London, 1520-1828.
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CHILDREN'S SINGING GAMES.

(See 7th S. xii. 367, 492; 8th S. i. 210, 249.)

I saw some country children here lately playing at a game which I do not remember to have noticed before. I cannot undertake to describe it, but the following quaint jingle was repeated at intervals by a girl who seemed to be the leader of the game. I wrote down the lines afterwards carefully from her dictation. Are they known in other parts of the country?

I'm going down the garden to get a bit of yew,
Mind old Jochabed don't take you,
Especially my daughter Monday.*

The same young lady gave me the following ditties, used in favourite games here. Taking down the lines, as I have done, from word of mouth, of course I cannot vouch for their accuracy. The "Oranges and lemons" rhyme is obviously a corruption of the old nursery rhyme—

Oranges and lemons,
Say the bells of St. Clement's.

"The bells of Shoreditch" has been amusingly metamorphosed into "And fall in a ditch."

This game seems to be somewhat similar to one I remember at school, which I think we called "French and English" (qy. the old game of "Barley Break"?).

Oranges and lemons,
The bells in a clemens,*
I owe you five farthings,
And when shall I pay you?
When I grow rich,
And fall in a ditch,
And surely I shall pay you.
Here comes a light
To light you to bed;
Here comes a chop†
To chop off your head.
Chop, chop, chop,
Chop off the last man's head.

The following seems to be an echo of a ditty, I think in the 'Ingoldsby Legends,' unless the 'Ingoldsby' rhymes are not, rather, an echo of it:

A farmer had a dog,
And Bingo was his name O:
B—I—N—G—O,
B—I—N—G—O,
B—I—N—G—O,
And Bingo was his name O.

Col. Guy Mannering had a little dog called "Bingo." See chap. xxix.

The following ditty is above the average merit of most of these children's rhymes. The line "Take her by the lily-white hand" is almost the same with a line in 'Katharine Janfarie' (the original of Sir Walter's 'Lochinvar') in the 'Minstrelsy of the Scottish Border'—"He 's ta'en her by the milk-white hand":—

Rosy apple, lemon, and pear,
Bunch of roses she shall wear,
Gold and silver by her side,
Choose the one to be your bride,
Take her by the lily-white hand,
Lead her across the water,
Give her kisses one, two, three,
Mrs. [whoever it happens to be] daughter.

No doubt these rhymes become much corrupted as they are handed down from generation to generation of children, who do not concern themselves much with the meaning of words.

JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

For the description of the following game and the rhyme sung while playing it I am indebted to Miss Jennings, of the Belfast Model School. I had

* Or Tuesday, and so on each time to Sunday.

* Certainly meant for "Say the bells of St. Clement's."
† Qy. chopper?

seen the game played many years ago near Belfast, but feared it was quite forgotten, and that it would have to be left out of a Belfast collection made at the request of Mrs. Gomme for her work on this subject, the first volume of which appeared about a year ago.

Here we 're set upon green grass,
Green grass, green grass,
Here we 're set upon green grass
As green as any flower.

[Mary Murphy's] stole away,
Stole away, stole away,
[Mary Murphy's] stole away
And lost her lily-white flower.

It's well seen by her pale face,
Pale face, pale face,
It 's well seen by her pale face
She may turn her face to the wall.

The children join hands, forming a ring, and march round in time while all sing the rhyme, mentioning by name one of their number, who at the last line changes hands and turns about so that she faces out from the ring; then another child is sung about, and so on till all have their faces turned to the outside of the ring and the game is ended. W. H. PATTERSON.

Belfast.

THE LATE MR. JAMES ANDERSON.—I was sorry to see in the papers a short time ago that Mr. Anderson, the actor, whom I had occasionally the pleasure of meeting in the smoking-room of the Garrick Club, had fallen a victim to the prevailing epidemic. No paper that I have seen, however, gives any account of his career before his appearance on the London stage in 1837, nor is the date of his birth correctly given. Most papers, following one another, state that he was born on May 8, 1809, and the *Athenæum* says he died at the age of eighty-six. I have found among my theatrical miscellanea a letter addressed by Mr. Anderson to the late Mr. George Daniel, of Canonbury, under date Sept. 19 [*sic*], 1840, enclosing some particulars of his life which he had drawn up at Mr. Daniel's request. He says in his letter:—

"Had you written me at any other time, perhaps I could have done more justice to the brief sketch, but I have been so much employed on my character in Mr. Knowles's new play for to-night that I scarcely know what I have written."

I am not sure whether Mr. Daniel made any use of this "Professional History," as the writer termed it, but, for the benefit of future biographers, it may be considered worth reproduction in the columns of 'N. & Q.' It will be observed that Mr. Anderson was only in his eighty-fourth year at the time of his death.

"James Robertson Anderson, second son of Mr. John Anderson, formerly Principal Clerk in a large mercantile House in Glasgow, and subsequently (but whether from necessity or choice I believe is not quite certain) an Actor in the Edinburgh and Glasgow Theatres, was born in Hutchinson's Town, Glasgow, on the 8th of May, 1811. At a very early age he evinced a strong predilection for the profession his Father had adopted, and like Gloster began to 'climb by times without remorse or dread.' Quitting his paternal roof at Fourteen, he joined a company of Strolling Players in the West of Scotland, where, after a year's probation, and trying his strength in a variety of characters, such as Young Norval, Selim, Frederick in 'Lovers' Vows,' and a host of other 'Juveniles,' he received an offer from Mr. William Murray of the Edinburgh Theatre to enact 'general utility' at a salary of Fifteen Shillings per Week! just as many shillings as he then had years! but after the 'moving accidents by flood and field' which he had shared with the locomotive company of Actors, it appeared an ample fortune! Under the care and tuition of this excellent Manager and Actor, Mr. Anderson received the rudiments of his professional education: here he remained for several seasons. But having caught a spark from Shakspere's Muse of fire, he burned for a more enlightened and exalted position in his profession; in short he wanted to 'lead the business' and not the 'Supers.' He quitted Edinburgh, and in 1829 we find him playing the 'Juvenile Tragedy,' &c., at the Theatre Royal, Exeter; and shortly afterwards the 'leading business' at the Derby and Nottingham Theatres. From Nottingham he was engaged by Miss Smithson at a handsome salary to personate the Lovers and Juvenile Heroes in the Company which that lady was then raising to perform English plays in Paris. But from the unpropitious appearances of the circumstance attending the speculation declined going; and accepted an engagement at the Theatre Royal, Newcastle, where he made a great impression on the Cannie Folks of Newcastle in Hamlet and Coriolanus. In 1833 he himself became Manager of the Leicester Theatre, and afterwards in 1835 and 1837 of Gloucester and Cheltenham. Here we believe he first saw Mr. Macready, who, being engaged by the young Manager to 'Star' it for two nights at Cheltenham, acted with him in 'Virginius,' &c. 'The Great Tragedian,' being pleased with what he saw, made him an offer for Covent Garden, he having just then become Lessee of that Establi-hment; the offer was accepted, and Mr. Anderson made his first appearance at the Theatre Royal, Covent Garden, Sep. 30, 1837, in Florizel in 'The Winter's Tale.' His success was complete and unparalleled in so trifling a character, both with the public and the press! His next part was Amintor in the 'Bridal,' in which he fully sustained and justified the favorable opinion of the Public; then followed Ulric in 'Werner,' Jacopo Foscari, Sir Valentine de Grey, and a long list of Shaksperian characters. His last original character was Heon in the play of 'Love.' "J. R. ANDERSON."

"Sep. 18 [*sic*], 1840."

I have altered the spelling in one or two places, but have retained the inverted commas which were characteristic of the days when Mr. Vincent Crummles was a leading light among provincial managers. The sketch was presumably written on the eve of the production of Sheridan Knowles's 'John of Procida,' in which Anderson sustained the part of Fernando. W. F. PRIDEAUX.

Jaipur, Rajputana.

LONGFELLOW.—Appended is copy of an autograph letter of the poet Longfellow which is in my possession. As it contains certain particulars of family history which are not generally known, you

may deem it of interest to your readers. The letter runs as follows :—

Cambridge, Mass., Sept. 23, 1877.

DEAR SIR,—I have had the pleasure of receiving your letter and the essay of Mrs. Elstrone which you were kind enough to send me.

In the main it is correct; but I could not help regretting that the writer had not at hand Allibone's 'Dictionary of British and American Authors,' Philadelphia, 1872.

This work contains the most complete account of me and my writings that I have seen; in fact all that has been said for and against me. The author makes but one mistake. He says my ancestors came from Hampshire, England. He should have said Yorkshire.

I would call attention to the fact that I was first married in 1831, and that my wife died in Rotterdam in 1835.

I would also call your attention to Mrs. Elstrone's criticism on passages of the 'Golden Legend,' and of 'The Spanish Student.' In neither of these passages is the author speaking in his own person, but in the former it is Lucifer, and in the latter a gay young Spaniard. It is not to be presumed that in either case I endorse the speaker's sentiments.

I return the MS. with many thanks, and am

Yours very truly,

HENRY W. LONGFELLOW.

JOHN PILKINGTON, Lieut.-Col.

Sandown Park, near Liverpool.

LONGEVITY AT CHELSEA HOSPITAL.—The air of this locality must be most salubrious, judging from the age of several of the inmates, past and present. In the burial-ground attached to the hospital (which has been closed forty years) are monuments to Sir Thos. Ogle, Knight, who was appointed first Governor of the Hospital, on March 3, 1691. He died on Nov. 23, 1702, at the age of eighty-four, and was buried in the hospital ground. In the same tomb was buried his granddaughter, Harriet Ogle, and on April 3, 1749, Ultricia Ashley, housekeeper at the hospital, at the age of ninety-four, at whose charge the tomb was erected. William Hixland, who was married when over a hundred years old, died on Feb. 7, 1732, aged 112, and there is a curious inscription on his tomb.

Capt. Peter Warburton died in 1739, aged ninety-four. General the Right Hon. Sir D. Dundas, K.B., who was appointed governor in June, 1804, died on Feb. 16, 1820, aged eighty-four, and his widow, who survived him for twenty years, died at the age of eighty-one. The Right Hon. James O'Hara, Baron of Tyrawly and Kilmain, who died in July, 1773, at the advanced age of ninety-one, was buried here at his own particular request.

Capt. Walter Compton died here on May 22, 1705, at the age of eighty-eight. Major Richard Bettesworth died on Dec. 24, 1745, at the same patriarchal age of eighty-eight. Charles Burney, organist and doctor of music, died on April 12, 1814, aged eighty-six. Mary Grant, the daughter of Lewis Grant, thirty-nine years' adjutant, was ninety-one when she died, which, curiously enough, is the same age at which her illustrious namesake, Sir Patrick Grant, governor, has just passed away. Anne Stuart, widow of Capt. Thos. Stuart, who was adjutant of this hospital for upwards of thirty years, died at the age of eighty-nine years. Mr. John Carley, sixpenny-man at the hospital, died on July 13, 1777, at the age of eighty-six, and Capt. Felix Cann passed away on Feb. 28, 1786, at the same age.

Dr. Messenger Monsey was born in 1693, in Norfolk, and succeeded Dr. Tessier in 1742 as physician to the hospital. His character and humour bore a striking resemblance to those of Dean Swift. By his will he directed that his body should not suffer any funeral ceremony, but undergo dissection; after which "the remainder of his carcase may be put in a hole or rammed into a box with holes and thrown into the Thames, at the pleasure of the surgeon." The surgeon who dissected the body delivered a discourse at Guy's Hospital on the dissection to a numerous audience. Dr. Monsey died Dec. 26, 1788, at his apartments in the hospital, at the patriarchal age of ninety-five, a few hours before the new moon.

Dr. Moseley (the physician who succeeded Dr. Monsey), in his 'Treatise on Tropical Diseases,' gives some very curious information on the influence of the moon in the termination of longevity of twenty-four deaths of men between the ages of eighty-five and one hundred which came to his knowledge. Thirteen died at the full moon, two at the first quarter, and two at the last quarter. Many of these events happened on the exact day of the lunar periods, and none exceeded forty-eight hours from them. He himself died in September, 1819, at the age of seventy-three, and was buried in the ground on Sept. 30, 1819. WALTER LOVELL.

Grove Park, Chiswick.

KYME, OF LINCOLNSHIRE, AND ANN ASKEW.—The reference to the baronial family of Kyme, of Lincolnshire, in MR. A. HALL'S note on 'Royal Descendants' (p. 285 *ante*) reminded me of that Master Kyme who was Ann Askew's husband. In Bale's 'Latter Examination of Mistress Anne Askewe' ('Select Works of Bale,' Parker Society, 1849, p. 198), she says she was asked of Master Kyme, but refused to open the matter to her examiners, upon which Bale says :—

"Concerning Master Kyme, this should seem to be the matter. Her father, Sir William Askewe, Knight, and his father, old Master Kyme, were sometime of familiarity and neighbours within the county of Lincolnshire. Whereupon the said Sir William covenanted with him for lucre to have his eldest daughter married with his son and heir (as, in an ungodly manner, it is in England much used among noble men); and as it was her chance to die afore the time of marriage, to save the money, he constrained this to supply her room; so that, in the end, she was compelled against her will, or free con-

sent, to marry with him. Notwithstanding, the marriage once past, she demeaned herself like a Christian wife, and had by him (as I am informed) two children. In process of time, by oft reading the sacred bible, she fell clearly from all old superstitions of papistry to a perfect belief in Jesus Christ: whereby she so offended the priests (as is to be seen after), that he, at their suggestion, violently drove her out of his house. Whereupon she thought herself free from that uncomely kind of coacted marriage, by this doctrine of St. Paul, 1 Cor. vii.: 'If a faithful woman have an unbelieving husband, which will not tarry with her, she may leave him. For a brother or sister is not in subjection to such': specially where as the marriage afore is unlawful. Upon this occasion (I hear say) she sought of the law a divorcement from him, namely, and above all, because he so cruelly drove her out of his house in despite of Christ's verity. She could not think him worthy of her marriage, which so spitefully hated God, the chief author of marriage. Of this matter was she first examined (I think) at his labour and suit."

So far Bishop Bale; but it is not clear why the martyred woman was not called Mistress Kyme. Kyme, in the fen district of Lincolnshire, seems to have been a desolate locality, to judge by some doggerel verses by Antiquarian Hall, or Fen Bill Hall, who was born at Willow Booth, a small island in the parish of South Kyme, in 1748. He thus describes his birthplace:—

> Kyme God knows,
> Where no corn grows,
> Nothing but a little hay,
> And the water comes
> And takes it all away, &c.

It seems to be usual to add "God knows" after the name of any isolated or dreary village; the people around the old village of Amberley, in Sussex, with its ruined castle, always call it "Amberley God knows." JAMES HOOPER.

Norwich.

J. P. COLLIER'S FORGED BALLADS ON 'THE TEMPEST' AND 'OTHELLO.'—As Dr. H. H. Furness, in his grand Variorum edition of 'The Tempest,' 1892, reprints, on pp. 315–19, Collier's forged ballad of 'The Inchanted Island,' with the old hypocritical talk about its being "about the period of the Protectorate," &c.; and as Mr. T. Duff Barnett winds up his introduction to the play, p. 20 (Bell & Sons, 1893), with one of the forged ballad verses in its sham old spelling—which the editor of the charming "Temple Shakspere" also quotes—without any note of its spuriousness, I think it well to call the attention of innocent Shakspere students to the fact that this 'Tempest' ballad was Collier's manufacture. That it is not old any student of old ballads knows on reading it. It is contained in a MS. that the British Museum bought, and which is thus described in the 'Catalogue of Additions to the MSS. in the British Museum, 1882–1887,' issued in 1889:—

"32,380. 1. 'Eikon Basilike.'.....2. Ballads, thirty in number, some being genuine and some spurious. Their titles are given by J. P. Collier in his 'New Particulars regarding the Works of Shakespeare,' 1836; two of them, viz., 'The Tragedie of Othello the Moore' (f. 111 b), and 'The Inchanted Island' (f. 82 b), being descriptive of the same tales as Shakspeare's 'Othello' and 'Tempest.' Both have been printed by J. P. Collier, the first in his 'New Particulars,' &c., p. 49, and the second in his 'Further Particulars regarding Shakespeare and his Works,' 1839, p. 56; and both of them, together with a third entitled 'The Atheists Tragedie' (four stanzas of which were printed in 'New Particulars,' p. 47), have been denounced as forgeries (see the *Academy*, vol. ix., 1876, p. 313; xxvii., 1885, p. 170).

"The ballads are, for the most part, written, reversing the book, on the verso sides of the leaves which were left blank by the transcriber of the 'Eikon Basilike.' The writing is by a modern hand imitating one of the seventeenth century, and is of the same cast, and undoubtedly by the same hand, as various fabricated documents and entries, professing to be of the end of the sixteenth and beginning of the seventeenth centuries, and connected with the history of Shakspeare and the English stage, which have been interpolated among the MSS. at Bridgewater House and Dulwich College (see facsimiles in 'A Complete View of the Shakspere Controversy,' by C. M. Ingleby, LL.D., 1861)."

So few Shakspere folk are likely to look into this Catalogue of the Additional MSS., Charters, &c., that 'N. & Q.' will do good service by warning students not to mistake these 'Tempest' and 'Othello' ballads for genuine ones. Generally speaking, no document or statement of J. P. Collier's should be trusted till it has been tested by a competent authority. F. J. FURNIVALL.

DRYDEN AND GREEK.—We are told that Shakespeare knew little Latin and less Greek. But Dryden, who was an *alumnus* of Westminster and Cambridge, must have had some knowledge of both; and one who undertook to translate portions of Theocritus might be supposed to have been a good Greek scholar. It is, therefore, strange to find the following couplet in the 'Religio Laici' (ll. 42, 43), the error in which, however obvious, has not hitherto, I believe, been pointed out:—

> The Deist thinks he stands on firmer ground,
> Cries εὕρηκα! the mighty secret's found.

It is evident that the measure requires a short *e* in the second syllable of εὕρηκα, so that the error cannot be a mere slip in writing; and it is as above in all the editions I have seen, including the earliest of 1682. W. T. LYNN.

Blackheath.

STREET EFFIGIES OF THE VIRGIN.—Outside Italy, one used to see the niched Madonna most at Malta. In and about the Rue Haute, at Brussels, one may count half a dozen of them still. In Paris—unknown, I take it, to the practical Baedeker—there now exist but two, the which I lately pilgrimaged to see. One is on the façade of an unpretentious little house in the Rue de l'Université, No. 123. The niche is painted blue, and spangled with golden stars. The little figure wears the classical-conventional blue mantle and white

robe. It is crowned with a tinsel crown, as is the figure of the Child in its arms. Above it is this inscription: "De la Mère de Dieu Contemple ici l'image. Arrête-toi, passant, Et rends-lui ton hommage."

The other effigy, of a similar character, has a more historical interest. It stands in the wall of No. 20, Rue de Babylone, almost hidden by the multifarious secular advertisements plastered all round it. This Madonna—"Notre Dame de la Paix"—is supposed to date from the Peace of Waterloo, and to have been a votive offering of a partisan of the restored dynasty. It is somewhat profusely inscribed about. There is a quatrain, a prayer, and an invocation. The quatrain is naïve enough:—

L'original de cette image
Est un chef-d'œuvre si parfait
Que le Tout-Puissant qui l'a fait
S'est renfermé dans son ouvrage.

The prayer is one for peace. The invocation is of the customary kind. W. F. WALLER.

"MAMZER."—This is a classical Hebrew word, found in Deut. xxiii. 2, 3, and signifies "bastard." It is applied to two individuals prominent in early English history, William the Conqueror and William Longespee. The former has been dealt with in earlier issues of 'N. & Q.' Longespee is termed "mamzer" in Eyton's 'Itinerary of Hen. II.,' p. 180, and a notice of him under this *sobriquet* is entered in the preface of the same work (vii and viii). It is curious how the Hebrew term came into use. M. D. DAVIS.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

NAME OF BOOK WANTED.—Some years ago I copied out an account of the family of Ailly from a French work in the British Museum, but failed to note the name of it at the time, and now, although I have spent some weeks there trying to find it, I cannot do so. Can any of your readers assist me? The account I speak of commenced with Robert I., Seigneur d'Ailly, 1660, and then passed on to Robert II., Seigneur d'Ailly, de Boubers, de Fontaine sur Somme, &c., 1260, and is the only one I have found which treats fully of the younger sons and the daughters of that branch of the family which bore the title of Vidame d'Amiens. It also gave the Varennes and Arenes branches. The account I refer to is not the one found in any of the following works: 'Nobiliaire de Ponthieu et de Vimeu,' by the Marquis de Belleval, Amiens, 1861–4; 'Picquigny and its Seigneurs,' F. J. Darsey, Abbeville, 1860; or 'Recueil des Maisons Nobles d'Amiens,' Le Morlière, Amiens, 1630. I thought it was in the 'Dictionnaire de la Noblesse,' Paris, 1676, of Chesnaye de Bois; but, strangely enough, he only gives the Aillys de la Maira. If any of your readers can help me to trace this book I shall be greatly obliged, as I am much inconvenienced by the want of it. RUVIGNY.

PRINCE'S PLAIN.—A certain portion of Bromley Common, Kent, enclosed about 1822, was known as Princes' Plain. What was the origin of this name? An old inhabitant told me that it was because races patronized by Frederick, Prince of Wales, father of George III., had been held there; but I have not been able to find any confirmation of this. The name is not mentioned in Hasted.

PHILIP NORMAN.

45, Evelyn Gardens, South Kensington.

THOMSON: VINCENT.—Can any correspondent give the relationship between the Rev. William Thomson, rector of Cosgrove, North Hants, and the family of Vincent? Rev. William Thomson was a son of Leonard Thomson, of Stoney Stratford, Bucks, Gent., Christ Church, Oxford, matriculated 1708, rector of Cosgrove 1729, and there buried April 2, 1752. The Rev. William Thomson, in his will proved P.C.C., April 7, 1752, names his wife, Jane, his near relation, Giles Vincent, of the City of London, his godson, William Vincent (afterwards, 1802 to 1815, Dean of Westminster), and Mary, wife of John Conant, of Hastingleigh, Kent, and refers to some property at Cosgrove and at Loughton, Bucks. It appears that in the Cosgrove register of burial the name is spelt Thompson.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea, S.W.

CATHERINE DA COSTA.—I shall be greatly obliged if any of your readers can give me some information regarding a miniature painter of the name of Catherine da Costa. I have a miniature painted by her of St. Catherine, dated 1714; and as it is not the ordinary method of miniature painting, but is painted in opaque water colours, I should be glad to know if there are any other specimens of that style, or if it is rare and valuable.

EMILY FREEMAN LUMSDEN.

JOHN BOURCHIER, Provost of Wingham College, 1463–9, and Master of Eastbridge Hospital, Cant., 1467–9. He died Nov. 6, 1469. Where was he buried; and what relation was he to the archbishop of the same name? I should be glad of any particulars. ARTHUR HUSSEY.

Wingham, near Dover.

COURTHORPE CLAYTON, EQUERRY TO GEORGE II.—I wish to know his wife's surname, the names of his children, and the places of his residence and

interment. I shall be glad, also, of information respecting the families of the following: James Clayton, of Chichester, who married Ann Parker, co-tenant of Amberley Castle prior to 1750; James Clayton, master of the stud at Hampton Court, 1747–61 (was he related to Courthorpe Clayton?); James Clayton, of Sunbury, who married in 1774 one of the Penn family (did he leave any children?); James Clayton, who died at Clapton, 1770; Mrs. Clayton, widow of Col. Clayton, died 1786; James Clayton, of Cavendish Square, died Jan. 1, 1790; and Robert James Clayton, of the Navy Office, born about 1753, died 1829. Any information, or suggestions where information can be obtained, will be welcome. ARGONAUT.

ENGRAVINGS.—A friend of mine possesses two engravings in stipple, and I am anxious to find out the name of the engraver, and also of the artist from whose pictures they are taken. They are oval, measuring eight inches by seven and a half inches. The margins have most unfortunately been cut off. In one, a boy with long hair is seated under a tree playing with a dog; he has put his own hat (a large black one with a buckle at one side) on the dog's head, and is making him sit up before him; the boy holds a thick stick over the dog's shoulder, like a musket. In the other engraving, a girl is sitting on a log of wood resting her back against what appears to be part of a classical wall. She holds a cat on her knee, and she has dressed it in a cap or hood, and is tying on it some kind of a garment that looks like a shawl. I shall be glad of any information as to these engravings? FLORENCE PEACOCK.

Dunstan House, Kirton-in-Lindsey.

ST. JOHN THE BAPTIST'S TONGUE.—In the most interesting 'Libre des Miracles,' &c., printed by Sampso Arbus, at Perpinya, in 1590, on pp. 100 and 102 of the first part, we are informed, on the authority of 'Iansenius in concordiam Euangelicam,' c. 56, that when St. John the Baptist was beheaded, Herodias made such meckery and scorn of the victim that she began pricking and piercing the most sacred tongue with a sewing-needle. What authority had Jansenius for making this statement? In a *novena* in Basque in honour of this saint, which was published at Tolosa in 1892, it is said that the tongue was pierced by a hair-pin or comb. In the first part of this old Catalan book the pagination is falsely numbered from 110 to the end. It contains 274, not merely 264 pages.

PALAMEDES.

MISS WILKINS'S BOOKS.—Will some American correspondent kindly tell me whether Miss Mary Wilkins, whose delightful New England stories are now so well known, has published any books besides those enumerated below? I have Miss Wilkins's 'Far Away Melody and other Stories'; 'Humble Romance, and other Stories'; 'Giles Covey, a Play,' in Harper's dainty "Black and White" series; 'Jane Field'; 'Pembroke'; and 'Young Lucretia, and other Stories'; and I know of her 'Pot of Gold, and other Stories' and 'A New England Nun, and other Stories.' Any additions to the list will be welcome. Miss Agnes Repplier, in her latest volume of essays, called 'In the Dozy Hours,' says:—

"Miss Wilkins wanders far from her true gods, and from the sources of her genuine inspiration, to write a handful of labored sketches—pen pictures, perhaps, albeit a trifle stiff in execution—which she calls pastels."

What is the title of the book here alluded to?

G. L. APPERSON.

Merton Hall Road, Wimbledon.

WILLIAM CROWNE, the Rouge Dragon Pursuivant of the Heralds' College from 1638 to 1661, was under the Commonwealth elected the representative of the borough of Bridgnorth in Parliament from the year 1654 to 1656, being the only member returned, although the borough was entitled to return two representatives. Can any contributors to 'N. & Q.' give me information as to William Crowne's parentage, state from what county he came, and supply particulars as to his career?

HUBERT SMITH.

TREPANNING.—In Izaak Walton's 'Life of Mr. Richard Hooker,' it is said:—

"His was a slander parallel to that of chaste Susannah's by the wicked Elders; or that against St. Athanasius, as it is recorded in his life (for that holy man had heretical enemies), a slander which this age calls trepanning."

Do any of Walton's contemporaries use the word in his sense? JAMES C. PARKER.

Rookley, Bournemouth.

A.P., CONVERT TO ROME, 1687.—In 'Some Dialogues.....with Reflections upon a book called "Pax Vobis,"' 1687, pp. 35, 44, it is stated that "a certain man of authority in a certain university, publickly owns himself in all companies to have been converted" to Romanism by 'Pax Vobis,' and he is referred to as "an A.P. in an University." Who was he; and who were the writers of 'Pax Vobis' and the 'Reflections'?

W. C. B.

['Pax Vobis; or, Gospel and Liberty against Ancient and Modern Papists,' is by S. J. Brown, a preacher of the Word. See also *post*, p. 391.]

ST. PANCRAS PARISH.—In a note to the preface of Mr. S. Wiswould's posthumous 'Account of the Charitable Foundations, Bequests, and Gifts of Pious and Charitable Benefactors to the Parish of St. Pancras,' 1863, it is stated that the writer had for many years employed his leisure hours in collecting materials for "An Historical and Topographical Account of the Parish of St. Pancras, otherwise Kentish Town, in the County of Middlesex." Is it known what became of these collections

after the death of Mr. Wiswould, which occurred in 1863, while his work on the charities of the parish was passing through the press? The manner in which that work was undertaken would lead one to suppose that the projected book would have proved a very valuable contribution to topographical literature. The large and important parish of St. Pancras—like those with which it was connected for Parliamentary purposes under the first Reform Act, St. Marylebone and Paddington—is unfortunate in never having yet found an adequate historian. W. F. PRIDEAUX.

THE ANDREW WILLAW BEQUEST.—In the year 1700 there died one Andrew Willaw, who bequeathed all his "houses and ground in Garland Alley to clothe 12 poor men and 12 poor women of the Parish on the first of January yearly for ever," and any surplus to be divided amongst them "part and part alike." This bequest should be worth something by this time. Is it still observed, and where? HILDA GAMLIN.

Camden Lawn, Birkenhead.

THORNTON.—John Thornton, a notable merchant of Hull, was M.P. for that borough 1555, 1563, 1571, and 1585. What was his descent; whom did his sisters marry? He was probably son of Christopher Thornton and Margaret his wife. His own wife's name was Joan. She had issue two sons (Christopher, John) and four daughters, all living in 1580. SIGMA TAU.

Hobart, Tasmania.

"RHYTHMETICAL."—In Mrs. Browning's 'Letters to R. H. Horne,' vol. ii. p. 9, these remarks occur in an estimate of Sir Henry Taylor as a dramatist:

"Consider! a dramatic poet without passion! what does *that* amount to? A contemplative poet without a heaven of ideality above his head! what shall we call *that*? A rhythmetical writer who denies the distinct element of poetry!"

"Rhythmetical" sounds well, and may have been intended to indicate something different from *rhythmical*. Is the form otherwise known; or is it, in accordance with a tantalizing tendency, one of Mrs. Browning's own invention? She would seem to have written it, as it passed both Horne himself and Townshend Mayer, the editor of the 'Letters.' THOMAS BAYNE.

Helensburgh, N.B.

JAMES GREGOR GRANT.—I found the other day, while looking at the contents of an old book-case, two volumes of poems by James Gregor Grant, entitled 'Madonna Pia and other Poems.' The book was inscribed, at some length, to Wordsworth, with his permission, as explained in the dedication, and on the title-page of the first volume I found the author's autograph, dated "Bishop Wearmouth, June 23rd, 1854." As I should have supposed from the contents, I have failed to make out anything concerning the author from the few books of reference at my disposal, and should be obliged if any of the readers of 'N. & Q.' could give me information as regards the man or his writings. The book is published by Smith, Elder & Co., 1848. PELICANUS.

SEYMOUR FAMILY.—In Wraxall Church, Somerset, is an inscription to "George Penrose Seymour, Esq., J.P., D.L., of Belmont, in that parish." He died July 26, 1827, aged sixty-one. Can any one tell me who his father was? George Penrose Seymour married Louisa, daughter of John Cam, Esq., of Claverham, Somerset. He was descended, I believe, from Henry Seymour, second son of Sir John Seymour, of Wolf Hall, the father of the Protector. I believe the family resided at one time at Bitton, and afterwards at Frampton Cotterell, Gloucestershire. Any information about the Seymour family will be of value.

M. C. OWEN.

1, Mount Street, Manchester.

Replies.

PATRON SAINTS OF CHURCHES.

(8th S. vii. 328.)

With reference to the frequency of the dedications in honour of SS. Peter and Paul, mentioned by MR. HOOPER, it may be noted that, until the fifth century, there was no feast proper to any of the Apostles, except these two on June 29, which is still their festival. The Greek Church commemorates all the Apostles on June 30. Later particular feasts were fixed, as, *e.g.*, SS. Philip and James, May 1, after the translation of their relics, at Rome in the sixth century; and St. Andrew, whose feast was appointed for Nov. 30 by Pope Boniface VIII., in 1295.

Again, in mass and office SS. Peter and Paul are always coupled together. Thus, on any feast of St. Peter the collect of St. Paul always follows immediately the collect of the day, and on a feast of St. Paul (*e.g.*, Jan. 25) the prayer of St. Peter is recited immediately after that of St. Paul. Moreover, in the "Suffrages of the Saints," said, or sung, at Lauds and Vespers on minor feasts or weekdays, there is a commemoration of the prince of the Apostles and of the teacher of the Gentiles. Lovely and pleasant in life, in death they are not divided. GEORGE ANGUS.

St. Andrews, N.B.

In 'The Calendar of the Prayer Book,' published by Parker (1870), MR. HOOPER may be able to pick out a number of the ancient dedications existing in England at that time. I have just looked the volume through, and its contents on this subject may be summarized as follows. SS. Hugh, Silvester, Cyprian, Richard, Ambrose,

Britius, Fabrian, Agnes, and Matthias have each a single church dedicated to their respective honour. There is also one to SS. Fabrian and Sebastian conjunctly, and one to SS. Agnes and Anne. One only of our mediæval churches is dedicated to the Invention of the Cross. SS. Boniface, Lambert, Simon and Jude (together), Cicilia, and Lucy have two each. SS. Alphege, Hilary, Agatha, and Blasius, three each. There is also a church dedicated to the last-mentioned saint in conjunction with the Blessed Virgin. St. Vincent and Holy Innocents have four. SS. Etheldreda, James and Philip (together), and King Charles the Martyr have six respectively. SS. Barnabas, and Mary and Nicholas (conjunctly), seven. SS. Alban and David, nine apiece. The latter with St. Mary one more. St. Philip, twelve. He also shares honours with St. James in five distinct instances, and once with All Saints. St. Mark comes next; he has thirteen. St. Faith has sixteen; one more in conjunction with All Saints, and another with the Holy Cross. St. Dunstan has eighteen. St. Luke nineteen, and yet another with All Saints. St. Edward has twenty-one. St. Anne twenty-three, and one other with Agnes. St. Gregory twenty-five, and one more with the Virgin Mary. St. Augustine has twenty-nine. St. Matthew, thirty. St. Chad, thirty-one. St. John Baptist, thirty-nine. St. Stephen has forty-one; and St. Denis is thus honoured forty-three times. St. Clement has forty-seven, and one more in conjunction with the Blessed Virgin. St. Thomas has exactly fifty, and St. Swithun fifty-one. There is also a church dedicated to the joint honour of SS. Swithun and Nicholas. There were (in 1870) seventy-two churches in England dedicated to St. Paul's sole honour, but some of these, we read, are modern.

We now come to the more popular dedications. There are one hundred and six to the Holy Cross, as well as some others to the same with joint dedications. St. Giles has the respectable number of one hundred and forty-six to his charitable memory, and one more with St. Martin. SS. Bartholomew, Mary Magdalene, and St. Leonard have each one hundred and fifty. The last-mentioned has another in conjunction with St. John, and yet another with St. Mary. St. Bartholomew has also one with St. Guthlac. St. Martin has one hundred and sixty. At two other churches his name is coupled with St. Gregory, and with St. Giles in two more. He also shares a dedication with St. John. Our own patron saint, St. George, has one hundred and sixty-three sole dedications. Further he takes honours with St. Mary in two instances, as well as with St. Laurence and St. Edmund respectively. SS. Peter and Paul have two hundred and thirty dedicated to their joint honour. St. Margaret comes next with two hundred and thirty-eight; with the Blessed Virgin in three more, with Stephen once, with John once, and also once with All Saints. St. Laurence has two hundred and fifty, and shares two other dedications, with St. Mary and All Saints respectively. St. John has over two hundred and fifty. St. James has three hundred and fifty. St. Nicholas has three hundred and seventy-two named to his sole honour, seven more in the joint names of SS. Mary and Nicholas, and one in the names of SS. Nicholas and Swithun. St. Andrew has nearly six hundred, and St. Michael and All Angels about the same number. St. Peter has upwards of eight hundred and thirty, and in conjunction with other saints (not inclusive of St. Paul) ten more. There are 1,152 of our old churches dedicated to All Saints, twenty-four to SS. Mary and All Saints, and eleven to other dedications in conjunction with All Saints.

Of course, the dedications in honour of St. Mary in England very far exceed those of any other saint, the reason for which, as Parker, in 'The Calendar of the Prayer Book,' aptly remarks, "is so obvious as to call for no comment. About 2,120 churches are named in her sole honour, and 102 in connexion with other saints. This means rather more than one-fifth of the whole of the ancient dedications in this country."

HARRY HEMS.

Fair Park, Exeter.

Some of the information wanted will be found in 'The Calendar of the Anglican Church,' Oxford, Parker, 1851. All Saints is said there to be one of the most popular dedications in England, not occurring in Cornwall, however.

EDWARD H. MARSHALL, M.A.

Hastings.

BARBAROSSA (8th S. vii. 367).—Why "mythical adventures"? The real adventures of Frederic I. were of enough interest to make it needless to run to myth. See the bibliography of Frederic I., Emperor of Germany, in 'La Biographie Universelle.' But may I protest against the heading given to the query? Frederic Barbarossa should hardly be styled "Barbarossa," when we remember how great a man was the King of Algiers, universally known as "Barbarossa" in the days when he made head, at one time successfully, against the Emperor Charles V. He took Marseille, he invested Toulon, he besieged Nice, he conquered at one time Arabia and at another Trebizond, and he commanded at one moment the united fleets of Francis I. of France and of Solyman the Great. A most interesting account of his exploits is to be found in Paradin's 'Histoire de Notre Temps.'

D.

THE FOURTH ESTATE (8th S. vii. 148, 290).—This subject has already been discussed in the pages of 'N. & Q.,' and there seems to be nothing to add to what has already been said. The phrase was not coined by either Macaulay or Carlyle.

It has been attributed to Burke, but no one so far has been able to put his finger upon the particular speech or writing in which it first appeared. I have in my possession a file of the *News* for 1826, a then well-known Sunday newspaper, and in an article published in the issue for Aug. 20 of that year appears the following sentence: "The Press may be called in England a Fourth Estate of the Realm." That was full two years before Macaulay's essay on 'Hallam's Constitutional History,' in which the gallery is designated "a Fourth Estate of the Realm," appeared.

ALEXANDER PATERSON.

Barnsley.

HIGHAM FAMILY (8th S. vii. 288, 356).—The family inquired for is evidently that of Heigham, the present head of which is Major Clement Henry John Heigham, of Hunston, Suffolk, and of Ipswich, Chief Constable of Suffolk. For genealogy, see "Heigham of Hunston" in Burke's 'Landed Gentry,' also Manning's 'Lives of the Speakers of the House of Commons.'

J. H. J.

Ipswich.

Allow me to add that MR. J. R. NEVE will also find a large mass of genealogical notes (tabular pedigrees, wills, extracts from parish registers, &c.) on the Suffolk Heighams in 'Hervey's Visitation of Suffolke, 1561, with Additions,' edited by Dr. J. J. Howard, vol. ii. pp. 210–324. Vol. i. was published at Lowestoft in 1866.

CHARLES S. PARTRIDGE.

Christ's College, Cambridge.

CHARLES TURNER, ENGRAVER (8th S. vii. 347).—Richard Earlom and Charles Turner engraved in mezzotinto, from original pictures, miniatures, &c., 'Portraits of Characters illustrious in British History from the Beginning of the Reign of Henry the Eighth, to the End of the Reign of James the Second,' 4to., London, 1810–15; also, with the assistance of R. Dunkarton, 'Fifteen Splendid Portraits of Royal Personages,' engraved in mezzotinto, folio, London, 1816, both of which works may be seen in the library of the South Kensington Museum.

EVERARD HOME COLEMAN.

71, Brecknock Road.

WEARING THE HAT IN THE KING'S PRESENCE (8th S. vii. 148, 338).—It is a tradition in my family that an ancestor named Buckingham had this privilege granted him by one of our monarchs. Can any one state whether there is any foundation for this?

GEO. S. FRY.

Walthamstow.

"TO STEW IN HIS OWN JUICE" (8th S. vi. 269, 318, 411).—Bismarck's expression that the Germans intended to leave the Parisians to "seethe in their own milk" seems to be a perverted citation of Exodus xxiii. 19.

ST. SWITHIN.

"ORISONS," THE USE OF THE WORD (8th S. vi. 428, 495; vii. 152, 372).—The dispute as to what the word means gives me the chance to repeat an unanswered query. Has any one access to a copy of 'Wentworth's Orisons,' in its time a famous Puritan devotional work?

D.

DR. WARMSTREY, DEAN OF WORCESTER (8th S. vii. 347).—Thomas Warmstrey appears to have been a native of Worcester, and to have been educated at Oxford. He was appointed Rector of Whitchurch, in the county of Warwick, in 1635, Lecturer at St. Margaret's, Westminster, in 1657, and Canon of Gloucester in July, 1660. On the death of John Oliver, President of Magdalen College, Oxford, he became Dean of Worcester, where he was installed on Nov. 27, 1661. He obtained the vicarage of Bromsgrove, in Worcestershire, in 1662, and dying on Oct. 30, 1665, was buried in Worcester Cathedral. ('Alumni Oxonienses,' early series, vol. iv., 1573, and Le Neve's 'Fasti Ecclesiæ Anglic.,' 1854, vol. i. p. 449, vol. iii. p. 72.) For further information see Wood's 'Athenæ Oxonienses' (Bliss), vol. iii. pp. 713, 714, (1713–14).

G. F. R. B.

Thomas Warmstrey, D.D., Prebendary of Gloucester 1660, Dean of Worcester 1661, died Oct. 30, 1665, and was buried in his cathedral church; author of 'Pax Vobis'* and other publications, for which see Allibone. Supposed to have been father of Miss Warmstrey, a "maid of honour" of Charles II.'s court, see 'N. & Q.,' 1st S. viii. 461 *et seq.* Miss Warmstrey is also mentioned in Lord Braybrooke's 'Pepys,' i. 382, ed. Bohn. As usual, the name is very variously spelt—as here given, Warmestry, Warmistre, and even Warminster.

C. F. S. WARREN, M.A.

"MUM" (7th S. xi. 238; 8th S. vii. 315).—The following notices may be of interest:—

"A new liquor gratified, in Charles the Second's reign, the lovers of novelty. This was a strong beer, introduced to the public from Brunswick, called *mum*. So great was the rage for this intoxicating liquor, that ten persons sold it at Lyme without a license, and were made the subject of a presentment. The word was derived from the German *mumeln*, to mumble, or from *mum*, the sign of silence; that is, either drink that will make a cat speak or drink that will take away the power of speech."—Roberts's 'Social Life of the People of the Southern Counties,' pp. 434 5.

"To make a vessell of sixty-three gallons, we are instructed that, the water must be first boiled to the consumption of a third part, then let it be brewed according to art with seven bushels of wheat-malt, one bushel of oat-malt, and one bushel of ground beans. When the mixture begins to work, the following ingredients are to be added: three pounds of the inner rind of fir; one pound each of the tops of the fir and the

[* See *ante*, p. 383.]

birch; three handfuls of Cardanus Benedictus, dried; two handfuls of flowers of Rosa solis; of burnet, betony, majoram, avens, pennyroyal, flowers of elder, and wild thyme, one handful and a half each; three ounces of bruised seeds of cardamum; and one ounce of bruised bayberries. Subsequently ten new-laid eggs, not cracked or broken, are to be put into the hog-head, which is then to be stopped close, and not tapped for two years, a sea voyage greatly improving the drink."—Bickerdyke's 'Curiosities of Ale and Beer,' p. 173.

The date of this recipe is 1682. Another derivation is from Christopher Mummer, the first maker thereof. AYEAHR.

HORSESHOE MONUMENTS (8th S. vii. 109, 175, 297).—There is an example of the use of three horseshoes in the arms granted to the family of Bruteton or Brutton.

Thomas Bruteton descended from an old family of yeomanry, successive, but not, it appears, hereditary occupiers of divers manors, or portions of manors held in fief, or variable tenements of divers lords, or esquires, holders of the same lands in the county of Devon, occupied in the quality of yeomen, in or about the year 1500, certain small parcels of lands at a term, paying rent, and traded in corn, cattle, and divers productions of his then land. He had two sons, Charles and William, both arrived at age of maturity, who assisted their father and lived with him. In the words of the record:

"About this time, the two sacred and Royal Princes Arthur and Henry sons of the High and Mighty Sovereign Lord the King [Henry VII.] were sojourning under special care and tutelage in the County of Devon and as was the custom for the promotion of health and pleasure, the before mentioned most Royal Princes were riding mounted on Royal horses in the neighbourhood of the said tenement of the said Thomas Bruteton attended by several great and mighty nobles when the Prince's horse which was foremost suddenly and with exceeding malice and fury occasioned by the intervention of some opposing terrifying object, started aside and to the imminent danger of the Prince could not be held by the reins and being actuated by excessive rage would not endure the government of such young and tender hands; whereat several and many noble persons of good and high estate much fearing for the safety of their young Prince came with exceeding swiftness to the spot and with them the other Prince his brother. But when they all perceived the dreadful rage and fury of the horse, not being able for the great danger of their own bones to approach nearer, devoutly betook themselves to prayer and the young Prince still being on the animal went very near to death. Charles Bruteton son of Thomas Bruteton was employing himself for the advantage of his Father on some ploughed grounds near the spot, and drawn by the noise and confusion on beholding the Prince's plight and extreme danger, like a good and most loyal and hearty subject did to his personal and great peril advance without fear and taking the furious horse by the bridle, held it until some other persons could assist the Royal rider to dismount and did thereby effectually save the life of the said Prince, who therefore most graciously and gracefully did upon the spot return abundant thanks to the said Charles Bruteton giving at the same time many hopes of reward when the King should have been made known the particulars of the action; and it further appears that in the course of time the King was told of the escape from danger of the Prince his son. The King was then in London and on hearing the above news was pleased to grant in recompence to the said Charles Bruteton for his Arms (after his most royal condescending thanks) Two chevrons upon a shield half azure and half gules, whereunto were added three Horse Shoes in commemoration of the above mentioned most worthy action. Whereunto was afterwards added a grant of 300 acres of good arable Land of the King's free gift all to be possessed by the said Charles Bruteton and his legitimate heirs."

They used the crest of a horse's head with a royal crown. The scene of the adventure was at South Tawton, and the arms as described are emblazoned in one of the windows of the Guildhall at Exeter, commemorative of the late Charles Brutton, Esq., Mayor in 1845; they are still worn by descendants, and quartered by various connexions of the family. F. BROOKSBANK GARNETT.

4, Argyll Road, Kensington.

ARCHDIOCESE (8th S. vii. 208, 238, 296).—See 'Ceremonial of the Altar; a Guide to Low Mass according to the Ancient Customs of the Church of England,' p. 74 (Swan Sonnenschein & Co.), where the priests of the "Archdiocese of Lyons" are spoken of. The book aims at correctness.

HENRY ISHAM LONGDEN.

Shangton Rectory, Leicester.

LUTHER'S CUP (8th S. vii. 128, 216).—Perhaps I may be more systematic and practical than some people, and that is the reason why I at once wrote to the learned *savant* (Prof. Lessing), and within three days received his reply, in English. Here it is:—

General-Verwallung Der Königlichen Museen
Kunstgewerbe Museum,
Berlin, S.W., Prinz Albrecht Strasse 7.
J. No. 399. 18, iii. 1895.

DEAR SIR,—The reproduction of the Luther cup you have seen cannot have been exact. On the top there is no human figure at all, but there is a twisted branch or twig, which supports a fruit, a pomegranate. The cup was not made especially for Luther, but it was the work of an Augsburg goldsmith, which must have been in store at Wittenberg. Luther's marriage was a surprise, and there was no time for working a cup. The University was obliged to choose a piece in store and put on the inscription. It was given only a fortnight after the publication of the marriage. A very good electrotype reproduction, exactly like the original, is made by our order by Vollgold & Son, Berlin Com'andantenstr, and is on sale by them.

Yours truly
F. LESSING.

It seems clear, now, that the so-called replica of Luther's cup, exhibited as such at the Church Congress at Exeter, is nought but a delusion and a snare. The cup shown at Exeter is inscribed "AD:ML 1524," a year before Luther's marriage. This inscription occurs on the cover, and not on the foot plate as recorded by the learned professor. Whilst writing these lines my worthy rector (the Rev. S. W. E. Bird, M.A.) has looked in, and suggests, with much apparent reason, that it is a

whole lamb that is on the dish, and not a human form at all. This is highly probable; for we know it is recorded that the eating of the Passover by our Lord and His disciples took place prior to the Last Supper. HARRY HEMS.

Fair Park, Exeter.

P.S.—The casting is so indistinct and crude that it is not easy to make out more than eleven disciples in the group; but on minute inspection the head of the missing twelfth man can be traced.

TOADS (8th S. vii. 328).—The toad which MR. BADDELEY found among the ruins of Hadrian's summer palace is probably the variable toad (*Bufo viridis*), which is common in the south of Europe, but it is not venomous at any time. All toads are perfectly harmless; they have no venom. Toads of every species are toothless; their jaws are simply bony arches covered with mucous membrane: they swallow their food whole. Poor toads are subjected to cruel and senseless persecution, and are the objects of many strange superstitions. They are the gardeners' best friend, destroying immense quantities of slugs, earwigs, &c. Toads have considerable intelligence, and can be tamed and become personally attached.

S. JAMES A. SALTER, F.R.S.

Basingfield, Basingstoke.

"COIGN OF VANTAGE" (8th S. vii. 227, 315).—"Coign" (of vantage) is only the ignorant variant of "Quoin of vantage," and has nothing whatever to do with printing. Quoins in architecture are those pieces of ashlar which, in rubble or flint work, bind the angles, especially of towers, of buildings. See Parker's 'Glossary,' under "Quoin." Vertical angular projections from walls, such as would afford foothold for lookers out, were known as quoins. F. G. S.

I should say R. R. never had to face two or three ruffians at once in his life, or he would know what "vantage" there was in being in a corner. "*Vantage*, advantage" (Littleton's 'Dict.,' 1703).

W. G. F. P.

Abington Pigotts, Royston.

YEOMAN (8th S. vi. 104, 178, 235, 291, 490; vii. 96).—I do not know what authority there may be for MR. C. P. HALE'S assertion that yeoman originally signified a *yewman*, from bearing the bow in battle; but certainly the word is not usually so derived, and in Chaucer the *yeman* is regarded more or less as a servant. In the Prologue it is said of the knight:—

> A Yeman hadde he, and servaunts namo,
> At that tyme, for him liste ryde so.
> Skeat's 'Chaucer,' vol. iv., 1894, A. 101, 102.

Prof. Skeat quotes Tyrwhitt:—

"As a title of service yeoman denoted a servant of the next degree above a garson or groom.....The title of yeoman was given in a secondary sense to people of middle rank not in service. The appropriation of the word to signifying a small landholder is more modern."

For further information as to the status of a *yeoman*, Prof. Skeat refers to Blackstone; Spelman's 'Glossary,' *s.v.* "Socman"; Strutt, 'Manners and Customs,' iii. 16; the 'Glossary to the Babees Book,' ed. Furnivall; Waterhous, Comment. on Fortescue's 'De Laudibus Legum Angliæ,' ed. 1663, p. 391 (Skeat's 'Chaucer,' vol. v., 1894, p. 11).

Mr. J. E. Ritchie (in 'East Anglia,' 1883, pp. 292, 293), writing of the true English yeoman, says:—

"It is to be feared in East Anglia the race is quite extinct. The sons and daughters have left the old rustic houses, and have gone out into the world, and have become respectable and go to church, and have lost a good deal of the vigour and independence of their forefathers. In all the East Anglian meeting-houses fifty years ago such men abounded. Of a Sunday with their blue coats and kerseymere knee-breeches, and jolly red faces, they looked more like country squires than common farmers. They drove up to the meeting-house yard with very superior gigs and cattle. In their houses creature comforts of all kinds were to be found. Tea, a hearty meal—not of mere bread and butter, but of ham and cake as well—was served up in the parlour, with a glass or two of real home-brewed ale, amber coloured, of a quality now unknown."

One may, perhaps, surmise that there were sturdy yeoman who went to church as well as the "meetingers."

In the obituary of the *Suffolk Times and Mercury* of Jan. 11 last was the following:—

"BURROWS.—On the 2nd January, at his residence, Boulge, near Woodbridge, David Burrows, yeoman, aged 94 years."

JAMES HOOPER.

Norwich.

Grose, in his 'Provincial Glossary' (1787), tells us that "a yeoman was an independent man; somewhat less than a gentleman (a term not so liberally dealt out as at present). A yeoman occupied his own land, killed his own mutton, and wore the fleeces of his own sheep, spun in his house." This may be illustrated by 'A Wooing Song of a Yeoman of Kent's Sonne,' from Ravenscroft's 'Melismata' (1611):—

> Ich am my vathers eldest sonne,
> My mother eke doth love me well,
> For ich can bravely clout my shoone,
> And ich full well can ring a bell.
>
> My vather he gave me a hogge,
> My mouther she gave me a sow;
> I have a godvather dwels hereby,
> And he on me bestowed a plow.
>
> One time I gave thee a paper of pins,
> Another time a taudry lace,
> And if thou wilt not graunt me love,
> In truth ich die bevore thy vace.
>
> I have been twise our Whitson lord,
> Ich have had ladies many vare,
> But eke thou hast my heart in hold,
> And in my mind seemes passing rare.

Ich will put on my best white sloppe,
And ich will weare my yellow hose,
And on my head a good gray hat,
And in 't ich sticke a lovely rose.

Wherefore cease off, make no delay,
And if you 'll love me, love me now,
Or els ich seeke some oder where—
For ich cannot come every day to woo.

The last verse varies from a version in Chappell's 'Music of the Olden Time':—

I have house and lands in Kent,
And if you 'll love me, love me now,
Twopence half-penny is my rent,
I cannot come every day to woo.

With regard to the rhyme quoted by MR. PICKFORD, I remember another version, in my opinion more forcible, in the lines

But a Yeoman of Kent,
With half a year's rent,
Will buy them out all three.

As this was given me orally, the correctness cannot be vouched for.

It may be worth noting that in Eastry Church are several monuments to members of a family named Keble, all described as yeomen, with one exception. Richard, 1740; his son Thomas, 1763; Thomas, 1798; Richard, 1816 (this is the exception); and John Keble, yeoman, 1832 (Shaw's 'Memorials of Eastry,' pp. 112-3). There is another to Ralph Rennals, yeoman, 1661.

AYEARR.

DRIVING "PICKAXE" (8th S. vii. 309).—The wheelers were taken from the pole and used as leaders, the one leader that escaped the accident being placed on the off side of the pole as a single wheeler. A "pickaxe team" is an Australian custom of driving one horse in a cart with two leaders side by side; in fact, a "unicorn" reversed.

TERRY BANK.

DALRYMPLES, EARLS OF STAIR (8th S. vii. 301, 330).—Your valued correspondent remarks: "Sir Hew, the third son, also created baronet in 1698"; Solly says created in 1697, a year prior to his elder brother. What are the facts? This Sir Hew succeeded his father, the first viscount, as President of the Court of Session, and died in 1737. He was great-grandfather of Elizabeth, Countess of Hardwicke, died 1834, who has preserved this anecdote concerning him:—

"At the age of eighty he opened his mind to a friend on the prevailing foible of his life.....my unceasing, unavailing regret at being a little man.....who took a most laudable care of the stature of posterity by marrying in succession four wives of six feet high—for the effects of which *vide*—the Clan Dalrymple."

Can this hero of procreative procerity be identified?

A. HALL.

I have received an interesting communication from a distinguished Northern scholar and antiquary, the Rev. Alexander Stewart, LL.D., of Nether-Lochaber, *à propos* of my recent suggestion of a possible Curse of Glencoe in connexion with the mortality in the family of the first Earl of Stair. Dr. Stewart sends me a stanza of a poem written by Jean Macdonald, the sole surviving member of a large family that perished in the massacre. It runs thus (I give the literal rendering of the Gaelic):—

May no prosperity or good fortune,
May no blessing nor length of days,
Be the portion of the black murderers
Who have made me this day poor and miserable!
May their sleep by night be oft disturbed and unrefreshing!
May fear and terror haunt their pillows!
May their wives ever prove barren,
And my thousand curses still alone attend them!

There is something rather startling about this malediction, when one remembers that six out of seven successive Earls of Stair actually died childless.

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

COLLINS (8th S. vii. 66, 214).—There can, I think, be little doubt that "that thrice hallowed eve" is Midsummer Eve, although your correspondent seems, on second thought, to have arrived at a different conclusion; but the term probably would not have been applied to Allhallow Even, while of the former Hartland says that it was "the chief ceremony of the year among the European races." Moreover the suggestion of the presence of ghosts would go far towards identifying it with the first-named festival. Perhaps Milton, in the quotation at the above reference, remembered Shakespeare:

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit dares stir abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time.

'Hamlet,' I.

A. MONTGOMERY HANDY.

HIGH ERCALL CHURCH (8th S. vii. 168, 231, 315).—The Ven. W. Walters, Archdeacon of Worcester, in his 'Charge,' 1893, p. 7, says that traces of the ancient sharpening of arrow-points are to be seen on the walls of the church towers at Shrawley, Bishampton, and Redmarley, all in his archdeaconry. He would date them long before Cromwell's time.

W. C. B.

THE "CHANTICLEER" OF THE GOSPELS (8th S. vi. 485: vii. 38, 297).—I have read with great interest MR. F. C. BIRKBECK TERRY'S note upon my view as to the ἀλέκτωρ of the Evangelists. But, charming as his essay and quotations from Livy and Cicero are, they do not alter my view. Smith's Dictionary and Kitto are evidence that others before me have held that ἀλέκτωρ was an instrument, and not a bird. *Gallus* may not be

equivalent to *bucina*, but it was nevertheless an instrument of music. "The Temple Watchers of the Night" blew the trumpet at each four hours, as did the Roman guards at Pilate's palace on the relief of the sentries; but we know that cocks do not crow thrice in a night, therefore I hold that probability is on the side of myself and those others who reject the cock theory and stand by that of some wind instrument being meant.

FERRAR FENTON.

A QUAINT SIGN (8th S. vii. 205).—Sir Wilfred Lawson, speaking in the House of Commons on March 18, is reported to have said there was a public-house sign called "The Five Alls," explained thus: The King who governs all, the Lord Chancellor who pleads for all, the bishop who prays for all, the general who fights for all, and the workman who pays for all. Mr. T. G. Bowles suggested that it was the ploughman. Sir W. Lawson said the ploughman was a working man. Sir Wilfred Lawson, whose acquaintance with public-houses is presumably limited, speaks as though he had not seen the painted sign. KILLIGREW.

Tenerife.

LEATHER DRINKING JACKS (8th S. vii. 249, 312).—I should say many specimens of this ancient drinking vessel are to be found in England. There are one or two in the hall of Compton Winyates, an ancient seat of the Marquis of Northampton, built in the reign of Henry VIII. before his divorce from Catherine of Aragon. At Ufford Place, near Woodbridge, my late friend Mr. Francis C. Brooke had one, in which pegs were inserted in order that topers might drink fairly. As an illustration of this let me mention the sign of the "Pig and Whistle," representing a fat pig standing on his hind legs and playing on a whistle, quite a perversion of the original meaning. There is also the sign of the "Old Leather Bottle," which no doubt has reference to this drinking vessel. The word is preserved in the English language in the famous song 'Simon the Cellarer,' whose nose

> —it doth show
> How oft the black jack
> To his lips doth go.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I have pleasure in informing MR. BAKER that a very fine black jack was owned by the late Mr. J. Fossick Lucas, of Bentley Hall, Derbyshire. On his death in 1873 it passed to my wife's mother, who exhibited it at the London exhibition of that year, where it took a gold medal. She afterwards sold it to the British Museum, where I believe it is still to be seen.

CHARLES DRURY.

My father possesses a very fine specimen of a leather drinking jack. It is bound with a deep ornamental silver rim, and upon the front of it there is a silver plate with the following inscription upon it: "The Gift of George Barteram to Abigail 1682." This Abigail Barteram was my great-grandmother's great-grandmother, and the black jack has always been handed down in the family as a very precious relic. There is a tradition which has come down to us along with it, declaring it to have been made from the boot worn by an ancestor at the battle of Marston Moor.

FLORENCE PEACOCK.

Dunstan House, Kirton in Lindsey.

REDFERN AND LEMON (8th S. vii. 327).—Edmondson's 'Heraldry' gives the arms and crest of Lemon as, Az., a fesse between three dolphins embowed ar. Crest, a pelican in her nest, feeding her young, or. Papworth gives the same arms. Fairbairn gives the following crest: Lemon, Cornw., a lion passant gu. Lemon, Bart. (extinct), of Carclew, Cornw., a lion passant gu. charged with three mullets or. But for Leman or Lemmon, Bart. (extinct), of Northaw, Herts, he gives as crest, In a lemon-tree ppr. a pelican in her piety, vulned, also ppr.

W. E. LAYTON, M.A., F.S.A.

Saffron Walden.

The arms of Redfern are given by Burke as, Or, six martlets gu., three and three. Crest, A birch-tree ppr. Those of Lemon or Lemmon, Az., a fesse between three dolphins embowed ar. Crest, A pelican in her nest, feeding her young, or.

F. BROOKSBANK GARNETT.

4, Argyll Road, Kensington.

ARMS OF THE MONASTIC ORDERS: PASSANT (6th S. vii. 227, 516).—Reference should be made to "Habiti delle Religioni, con le Armi e breue Descrittioni loro. Opera di Odoardo Fialetti Bolognese. In Parigi, 1658." This work, which is engraved throughout, forms a supplement to Du Fresne's 'Briefve Histoire de l'Institution des Ordres Religieux,' of the same date. It particularizes seventy-two orders of Latin and Greek monks and of regular clergy, and gives coats of arms to more than forty. In some cases a motto is added; *e. g.*, 47, S. Paolo Primo Heremita. Within the shield, a hermit, aureoled, kneeling: trees to right and left. Motto, "Ecce elongavi fvgiens et mansi in solitvdine." Few of the specimens are more elaborate than this. I believe that the work is rare. The engravings look to me like free-hand etchings. RICHARD H. THORNTON.

Portland, Oregan.

FALSE RHYMES IN TENNYSON (8th S. vi. 486; vii. 74).—If MR. BIRKBECK TERRY will turn to 'Brother Fabian's Manuscript,' by Sebastian Evans, he will find in the striking poem which relates to St. Brandan's voyage a good instance of the use, undoubtedly intentional, of a short *i* in

the name of Christ. The monk describes how the flight of fiends, who had come to carry back Judas Iscariot from the stone on which he was allowed to sit on Christmas Day in memory of a good deed done in his lifetime,

> Screamed and hissed;
> Already in hell is its darling missed:
> Wilt thou screen the traitor who sold the Christ?

This quotation is unavoidably made from memory, but will, I think, be found accurate in regard to the rhyming words of the triplet.

ARTHUR T. PRINGLE.

Cheltenham.

While this subject is under discussion, I should like to ask whether attention has been drawn to Tennyson's making a monosyllable of the county town of Sussex. Thus:—

> And you, my Lords, you make the people muse
> In doubt if you be of our Barons' breed—
> Were those your sires who fought at Lewes?
> Is this the manly strain of Runnymede?
> 'The Third of February, 1852.'

The sentiment here is "popular" enough, but the pronunciation seems rather less so. If it is not a monosyllable, how is it pronounced at all?

EDWARD H. MARSHALL, M.A.

Hastings.

Whether you sing or say, you cannot make *sought* and *not* rhyme: a thing sounded *ou* should never rhyme with *o*. *Wrought* would rhyme with *sought*; *not* would assone to *sot*. To sing is to go a good way to lose the sense of words, and I do not think it will much help to find the rhyme to them. Tennyson is far too perfect to be great. I should leave him all his faults to make him greater by them. The only perfect man who remains great is he whom Dante apostrophizes as:—

> Tu se' lo mio maestro, e il mio autore.

C. A. WARD.

Chingford Hatch, E.

PLOUGHING OXEN (8th S. vii. 366).—A year or two ago I saw oxen ploughing close to the town of Eastbourne. They are still in use not far from Stratford-on-Avon. H. K.

ST. JANUARIUS (8th S. vii. 107, 194).—Not having the 'N. & Q.' mentioned by MR. E. H. COLEMAN to refer to, I do not know what has already appeared on the subject in this publication, nor whether the account of the incident as given by Dumas has been related in it. Dumas says General Championnet took a body of men with him to the cathedral, left them outside, and went into the sacristy. There, depositing a sum of money on one side and a pistol on the other, and his watch between the two, he said, "Now, if the blood does not liquefy by the time the finger of that watch reaches that point [that was, in about ten minutes' time], your life shall answer for it. But if it do liquefy by then, this money is yours." The blood liquefied at the last moment. This yielding of the saint to the force of circumstances had its consequences for him, for when the Bourbons returned—as they did very shortly after—and re-established themselves at Naples, they naturally could not overlook the fact of his having turned Jacobin, and the cold shoulder was given him at Court. Moreover, the Neapolitans, sharing this feeling, deposed him from his post of patron saint of their city, and took S. Antonio of Padua instead; and it was not till San Gennaro had proved his power in their favour on a certain urgent occasion afterwards that he was reinstated.

J. B.

"BOS LOCUTUS EST" (8th S. vii. 9, 174).—Some of the readers of 'N. & Q.' may be amused at being reminded by me that when in 1852 the late Dr. R. Bullock-Marsham was a candidate for the representation of Oxford University, one of the academic wits said, "I am not surprised; it is the old story; *Bos est locutus*." The joke went the round of the Oxford common rooms, and, I think, of the papers too. E. WALFORD.

Ventnor.

NICKNAMES OF SOLDIERS AND SAILORS (8th S. vi. 468; vii. 256).—Had not Cromwell a regiment called the "Lobsters"; and is there not yet at Noseley a portrait by Vandyck of its far-famed captain, clad in red? J. B.

EMANUEL COLLEGE, CAMBRIDGE: ORIGIN OF THE NAME (8th S. vii. 268, 351).—There are three letters, of which I have made copies, in the records of this borough, headed as follows: "Emanuel," dated from London, 1584; "Immanuel," dated from Coton, in the parish of Wem, co. Salop, 1593; and "Ihn I," dated from Preston Gubballs, near Shrewsbury, 1576. They are each written in a tone of fervid Puritanism. The last one I add to show that it was the fashion of the time to use such headings, as indicative of the religious feeling of the writer. W. PHILLIPS.

Shrewsbury.

SEDAN-CHAIR (8th S. vii. 305).—There is no reason to believe that sedan-chairs were first made at Sedan, and though DR. CHANCE shows that the carriages could not have derived their name from the use of Sedan cloth in their construction, his theory of the derivation of the word does not appear to me satisfactory. Neither Alberti nor Barberi gives *sedano* (except as "celery"), but they were certainly not deterred by mock-modesty from giving it as "the place we sit down on"—if such a meaning had existed—for, on the same page, each gives "*Sedere*, n.m., le siège, le fondement, le derrière les fesses," and another and yet stronger word. I have come across a singular fact, however, which may throw some light on the etymo-

logy of the word *sedan*. 'La Grande Encyclopédie' and Latham's 'Dictionary' both state that sedan-chairs were introduced into England by the Duke of Buckingham, who had seen them in Paris. The duke visited Paris in May, 1625. Louis XIII. issued a patent on Dec. 11, 1617, giving permission to a "limited company," consisting of three persons, to let chairs for hire in the streets of Paris, and no doubt the company was flourishing when the Duke of Buckingham came, eight years later. The financier—the solid man—of this company was Jean Regnault d'Ezanville. I would hazard the suggestion that these chairs were known amongst the porters as "d'Ezanvilles," even shortened, perhaps, to "d'Ezans." Whoever it was in the duke's suite who brought over the idea to England—for we can scarcely suppose that the brilliant Villiers had anything to do with it personally—he might, by a trick of the memory or intentionally (though that seems less likely), have reversed the initial consonants of the syllables, and made *de-san* into *se-dan*. I do not profess that this theory is worth much; but if it is worth any consideration at all its value is increased by the *ville* at the end of the Frenchman's name. To remember there was something about a town in a name, and then hit on the name of a town that sounded right, would be quite sufficient for many people. At all events, it seems odd that the word *sedan* should, by a very simple transposition, be found in the name of the man who had most to do with making the use common in France. By the way, the first mention that I find of sedan-chairs in modern times is in the 'Book of Expenses of Catharine di Medicis,' where, under the date of 1556, is the entry of "7 livres for a portable chair.....to carry the said lady."

ROBT. B. DOUGLASS.

5, Rue Alfred Stevens, Paris.

THOMAS MORTON (8th S. vii. 327).—Burke, in his 'Extinct and Dormant Baronetcies,' *sub* "Morton, of Milborne St. Andrew," states that the archbishop had a brother, Thomas Morton, Archdeacon of Ely. Possibly this is the person MR. ARTHUR HUSSEY refers to in his query. Nothing is mentioned, however, as to his being Archdeacon of Canterbury or Provost of Wingham College.

ALF. T. EVERITT.

WILSON OR WILSTON, IN CO. LEICESTER (8th S. vii. 208, 332).—Again I can partly answer my own question. I find that about two hundred years ago this hamlet was called Wilston, but can learn no more about it. Not many miles away, near the junction of the Soar with the Trent, is a place called Wilen with a ferry. Can these place-names contain the same root as the several Wellingtons, Wellesborough, Wilton, Wellingborough Welwyn (in Domesday Book Welge), William (in Domesday Book Welei), &c.? The origin of William is obscure. Miss Yonge thinks it German, because the last syllable of Wilhelm is significant; but I cannot help doubting her "helmet of resolution." I have my own guess, which I think it more prudent to reserve. She compares *Bill-ing*. As *will* is parallel to Lithuanian *weliti*, Latin *velle*, Greek *βουλεσθαι*, which Prof. Skeat connects with *well*=bene, A.-S. *wel*=to a wish, and *weal*, and also with *wild*, Icelandic *villr*, "wandering at will," I suppose we have an Ur-Aryan root. Had it no premetaphysical Ursinne? I believe nearly every one is as much interested in his name as I am. If others will communicate their oldest clues, I will help all I can.

T. WILSON.

MR. WILSON asks whether "similar omissions of the genitival *s*" can be quoted. I suppose he means in place-names. He is perhaps not aware that in some of our provincial dialects the possessive case has no suffix. Thus, in the Isle of Axholme we say "bee wax" for "bees' wax," "Smith wife" for "Smith's wife," "Scupholme Croft" for "Scupholme's Croft," and so on; and this mode of speech has left its mark on our place-names. We have, for instance, Maw Hill (=Maw's Hill), Smack Farm (=Samaque's or Smaque's Farm) and others. This omission of the *s* was common, I believe, all over the East Midlands, and is very noticeable in the extracts from Robert of Brunne and writers of his time given in Mr. Oliphant's 'Standard English.' In my native parish, on the borders of Notts and Leicestershire, we had as place-names "Jack Craft," "Parson Hill," and other similar formations, due, no doubt, to this cause.

C. C. B.

[Other replies are acknowledged.]

ST. VAAST (8th S. vii. 346).—I am not quite sure that the Editor may not suspect me of endeavouring to obtain a gratuitous advertisement under the guise of answering MR. HOOPER'S question. But perhaps he will allow me to say that the 'Carmina Vedastina,' which was issued just before Easter, contains some five-and-twenty Vedastine hymns and sequences, but does not touch the general question of the cult of St. Vedast.

Nor will there be anything about this subject in the 'Tragico-Comedia de Sancto Vedasto,' which is now in the press. But I hope to print, by-and-by, a third fasciculus, which will contain the 'Life and Legend of S. Vedast,' and in this something will be said upon the matter.

After this audacious endeavour to advertise my own wares, I think that I ought to say that these three publications will be issued without the slightest expectation of any profit accruing from them. The impression is strictly limited to two hundred and fifty copies, and of these only a few will be offered for sale. The patron saint of the church of which I have the honour to be rector has long seemed to me to be worthy of special notice; and a recent sojourn in Arras, and a visit (only too brief) to the glorious

manuscript library there, have but deepened this impression. Hence the issue of these studies in the history of my saint.

W. SPARROW SIMPSON.

MR. HOOPER is wrong in his translation of John Burton, who means the very St. Faith, Virgin, mentioned by MR. HOOPER himself. Such a dedication as "The Faith of the Virgin," meaning, I suppose, the B.V.M., or, to the best of my belief, such a phrase in any sense, is quite unknown.

C. F. S. WARREN, M.A.

Longford, Coventry.

"WHITE HORSES" (8th S. vii. 46, 117, 173).—

"Jemmy was my ould sweetheart, only I had given him up because he was always stealing my pocket-handkerchers. But he came that morning and tapped at my window, and 'Will you come, Anne?' says he, and I whipped on my perricut and stole out and down to the quay with him. But my heart was losing me when I saw the white horses on the water, and home I came and went to church with this one instead."—'The Manxman,' by Hall Caine, pt. iii. c. xvii., 1894.

F. C. BIRKBECK TERRY.

The French equivalent of our "it is blowing white horses" is "la mer moutonne." The Russians on the Black Sea describe the foaming wind-swept wave-manes in question as *kara*. Has any collection been published of the folk-lore of the European peoples respecting this phenomenon?

PALAMEDES.

Banyuls sur Mer.

JAMES KENNEDY (8th S. vii. 347).—James Kennedy published 'A New Description of the Pictures, Statues, &c., at Witton, collected by Thomas, Earl of Pembroke,' in 1769, but this was the third edition of the work, with twenty-five engravings, by I. A. Greese, 4to., and may be seen in the library of the South Kensington Museum. The original edition was issued in 1758, the second in 1764, the fifth in 1771, and sixth in 1774, all in 8vo., and may be inspected in the British Museum. I am not acquainted with his personal history.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'IVAN THE TERRIBLE': 'DEAD SOULS' (8th S. vii. 348).—'The Terrible Czar: a Romance of the Time of Ivan the Terrible,' by Count Alexis K. Tolstoi, was translated by Capt. H. Clare Filmore, and published in two volumes by Sampson Low & Co. in 1892. An English version of 'Dead Souls,' by Nikolai V. Gogol, was issued by Vizetelly & Co., in their "Russian Novel" Series.

W. A. HENDERSON.

Dublin.

"BALLAST" (8th S. vii. 303).—The assertion that "ballast discharged from ships was first used for making railways at Newcastle" is perfectly correct. There were certain hills on the shore of the Tyne, at South Shields, which were formed by ships discharging their ballast there, which were entirely composed of flint gravel brought from the chalk regions in the South of England by ships which came to Newcastle for coal. I can well remember these accumulations of gravel some sixty and more years ago. I can also remember the same being carted away to form railways, or, as they were termed in those days, waggon-ways. This was called "ballasting the waggon-way." These coal trains were drawn by a wire rope attached to a gigantic wheel wound by a fixed engine. Remember that these waggon-ways have been in use in the valley of the Tyne for three hundred years.

E. LEATON-BLENKINSOPP.

ISLAND OF BARBADOS (8th S. vi. 26, 173, 279, 477; vii. 95).—I should not have troubled you with this letter if your correspondent KILLIGREW had not mixed up the word "potatoes" as analogous to Barbadoes, with which it has no connexion. Potatoes has a singular number, but Barbados is the name of a place and not the plural of Barbado. We have two hundred words with the singular number ending in *o*. And by a most careful examination I find (with very few exceptions indeed) the following rules:—

1. Plural by adding *s*. All musical terms, the sizes of books, proper names, nouns with a vowel preceding the final *o*, merely add *s* to the singular. To these add the softer endings *-lo*, *-mo*, *-so*, and *-vo*.

2. On the other hand, the harder endings *-do*, *-co*, *-go*, *-no*, *-ro*, and *-to*, add *es* to form the plural.

Now if we had the singular Barbado, it would come under 1 and 2, as being a proper noun and as ending in *-do*; but it is quite independent. Not so *potato*, plural *potatoes*. Of the eighteen words in *-do*, I can recollect only two exceptions to the plural in *-es*, viz., *toledo-s* and *toredo-s*, all the rest add *-es*. This may account for the different spellings of Barbados. If reckoned a proper noun from a singular in *o*, the proper plural would be Barbados; but if considered to be a common noun ending in *-do*, the proper plural would be Barbadoes.

English spelling is puzzling, but there is much method in our madness, would men but pryingly seek it out. French, with its severe academical rules, is not half so philosophical.

E. COBHAM BREWER.

I think this name and *Bashaw* (the latter was discussed recently) show a certain point that may be worth thought. Our present acquaintance with foreign countries is more literary than personal, they are more written about than talked about; previously the converse was the case, and the traveller, officer, or merchant in speaking of a country that he knew would generally pronounce the name and titles correctly; so giving the long *o*

sound in Barbados, and to preserve this sound in English it would be conveniently written *oes;* and so *Bashaw* keeps the broad *a* sound which it has in Arabic (and in Turkish, I believe, also). KILLIGREW'S last paragraph seems to confirm this when he speaks of doubling the consonants, which might be done to make us English folk sound them, as we generally slur them and the continentals sound them so distinctly. I make this suggestion in all meekness, as I am not a linguist, and, moreover, the whole question of how far we should go in pronouncing and spelling foreign proper names is so big and so very difficult.

WALTER B. SLATER.

Crouch End.

"FIAT VOLUNTAS DEI" (8th S. vi. 427, 513).—According to Mair's 'Handbook of Proverbs, Mottoes, &c.,' this is the motto of the family of Meredith or Meredyth. CHAS. JAS. FERET.

Miscellaneous.

NOTES ON BOOKS, &c.

The Works of John Collier (Tim Bobbin) in Prose and Verse. Edited, with a Life of the Author, by Lieut.-Col. Henry Fishwick, F.S.A. (Rochdale, Clegg.)

COL. FISHWICK is known as a Lancashire antiquary wherever men of the Palatinate dwell. His name is a household word with Lancashire lads not only in this country, but in America, New Zealand, Australia, and all other places where they wander. We doubt, however, whether any one of the former editions of his works has attracted so much attention as the volume now before us is destined to do when its existence becomes known.

Tim Bobbin, as he was and is to this day called, was a genius of an uncommon kind; like many others of his class, he does not seem to an outsider to have made the most of himself. This may be, and probably is, a delusion. His life does not seem to have been happy or fortunate, and it may well be that he could only write when quite at his ease. We are very glad to have a complete and scholarlike edition of his works. It is true that much of the verse and all the letters are of secondary value, but they are useful as illustrations of the time and the character of the author.

The two books which keep the name of Tim Bobbin alive are his 'Curious Remarks on the History of Manchester,' with the continuation entitled 'More Fruit from the same Pannier,' a humorous and learned satire on John Whitaker's 'History of Manchester,' and 'A View of the Lancashire Dialect by way of Dialogue between Tummus o' William's, o' Margit o' Roaph's, and Mearey o' Dick's, o' Tummy o' Peggy's.' This somewhat long title is always abbreviated in conversation into 'Tummus and Mearey.' In the last century there were very few persons who took an intelligent interest in our local dialects. Even so late as thirty years ago there were persons, not otherwise wanting in intelligence, who looked upon them, one and all, as mere corruptions of current English. Tim Bobbin knew better; we feel sure that he had scientific as well as humorous motives for writing his book. Had it not been so he would have avoided the exceedingly cumbrous spelling which he felt called upon to employ. The great success of the book was no doubt due to its amusing qualities. For philological purposes it is not easy to exaggerate its value, for it gives us a picture of the dialect of Lancashire—not the words only, but the pronunciation also—as it existed a century and a half ago—the first edition appeared in 1746; it also throws light on manners and feelings of a type different from what we see to-day. The glossary which accompanies this reprint is from the sixth edition, which contains many more words than those in previous issues. As an alphabetical word catalogue it is all that can be wished for. The less that is said of some of the suggested derivations the better. If we call to mind the errors of Dr. Johnson and many more recent scholars in matters connected with the history of words, we shall not be inclined to be severe on the Lancashire schoolmaster. Col. Fishwick has compiled a very useful bibliographical catalogue of the writings of this eccentric genius. It must have been a work of great labour. We are, however, by no means satisfied that his list is quite complete. 'Tummus and Mearey' has always been a highly popular book; as such it had a ready sale at fairs, and was a constant companion of the wandering hawker. Local editions were printed over and over again to meet this demand. It is not improbable that of some of them not a single copy remains.

The Gentleman's Magazine Library.—English Topography. Part V. Hampshire-Huntingdonshire. Edited by F. A. Milne, M.A. (Stock.)

WE have so often spoken in terms of commendation of this most valuable series that we should but be repeating ourselves were we to give our impressions of the present volume. It forms the eighteenth volume of the series, and there are, we believe, many more to follow. When complete "The Gentleman's Magazine Library" will be for many purposes far more useful than a set of the original, because here the subjects are carefully classified, and there is an excellent index to each volume. Those who have had frequently to consult the original work know by experience the extreme difficulty of finding what is wanted unless its date is known beforehand.

If we except Winchester and St. Albans, places of undying interest, the volume before us does not contain so much of first-class importance as some its predecessors have done. There is, however, much for the historian and antiquary to ponder over. As our readers know, the counties are given in the order of the letters of the alphabet. Here we have Hampshire, Herefordshire, Hertfordshire, and Huntingdonshire. For Huntingdonshire there is marvellously little; but the papers given concerning Buckden and Hinchinbroke are of much interest. Buckden was from an early period the chief residence of the Bishops of Lincoln. Save when in town on their parliamentary duties, they dwelt here almost entirely from the time of the Civil War, when the palace at Lincoln was ruined by the Parliamentarians. Buckden was a stately pile, erected at many periods and showing various styles of architecture. It was in a good state of preservation until the days of the Ecclesiastical Commission, when, Huntingdonshire being severed from the mother church of Lincoln, it was sold, and much of it pulled down. That the Ecclesiastical Commissioners have done many things for which we ought to be grateful no sensible person will now question; but the desecration and destruction of a venerable pile such as this, so rich in associations of both the mediæval and the modern time, is a great set-off. It shows how very little these well-meaning persons were able to appreciate the historical associations that cling to places where the illustrious of other days have had their dwelling-place. Such abject want of power of entering into the feelings not

of the cultivated classes only but of the average Englishman—we were about to say could not occur in these days; but our mind recurs to the wantonness displayed but yesterday at St. Albans, and shame makes us silent. Several of the post-Reformation Bishops of Lincoln are buried in the parish church here; among others, Robert Sanderson, one of the most memorable Anglican ecclesiastics of the seventeenth century.

Those who take an interest in exploring the manners in things ecclesiastical of our immediate predecessors will find some curious facts in this as well as in former volumes. A writer of 1836, who signs R. I. C., says that at Nateley Scures, in Hampshire, the font, which was a circular basin, and therefore probably Norman, had been broken up, part of it being used to mend a step of the chancel and the other fragments piled in a heap near the churchyard gate. Its place had been supplied by "a mean basin, formed, apparently, of some kind of composition"; and this object was kept beneath the communion table. One wonders whether this strange arrangement has been permitted to continue to the present time. A writer of the year 1817, speaking of the Princess Elizabeth, daughter of Charles I., who died at Carisbroke, says that "the levelling rulers of that time intended to apprentice [her] to a button-maker." We have often met with the story elsewhere. What is the evidence for it? It seems very improbable.

Primogeniture. By Evelyn Cecil. (Murray.)

MR. CECIL has evidently taken some pains in acquiring much varied and interesting information about his subject. His book, which may be described as a sort of elaborate prize essay, deals with the history and effects of primogeniture not only in this country, but throughout the world. In his last chapter he discusses in a temperate manner the economical aspects of primogeniture in the United Kingdom from the agricultural, social, and political points of view. The author appears to consider that "primogeniture strengthens virtues that are spontaneously weak by stealthily assisting to divert the tendency to rough coarseness and vulgarity which untrained human nature too often displays." He allows, however, that the law in the case of intestacy does dispose of real property "contrary to the reasonable expectation of an ignorant testator," and suggests that a limited reform in this respect, after the analogy of the German *Anerbenrecht*, is desirable. We think Mr. Cecil might have spared his readers the additional note at the end of the volume containing a long extract from the Duke of Devonshire's gloomy speech at Buxton on the "Death Duties."

Glossaries to S. R. Crockett's Works. By P. Dudgeon. (Fisher Unwin.)

THE compiler has put together in a random sort of a fashion three distinct glossaries of the Scottish words occurring in as many of Mr. Crockett's stories, giving page references for one of them and not for the other two. The general reader who does not possess a Jamieson may find the booklet useful, but he must beware of accepting all Mr. Dudgeon's etymologies, which are frequently incorrect.

A NEW and promising venture is made in the *Twentieth Century*, as, by a slight anticipation of coming events, the latest review is called. The editor, Mr. William Graham, seeks to make it more fully deserve the title of review than other works with which it is natural to compare it. A survey of literature by Mr. Traill, and of drama by Mr. Nisbet; an 'Account of the Indian Upanishads' by Sir Edwin Arnold; a Japanese article on 'The Empire of the Risen Sun'; and a contribution by Dr. Forbes Winslow, 'Acquitted on Ground(s) of Insanity,' prove how earnest has been the attempt to assign actuality to the whole. The editor himself writes on 'The Decadence of Youth,' and holds the very defensible view that our young men, in spite of their affectations, are as good as ever they were. He seems to think that the term "blood," for a buck or dandy, belonged to the seventeenth century Mohock instead of to the present century; and he deals with Macaronics without apparently having seen the *Macaroni Magazine*. There are many feminine contributions of varying degrees of merit. We accord the latest candidate for public favour a God-speed.

ONLY four short months ago we had to record the death of Mr. Vernon Whitaker, and to-day we chronicle, with extreme regret, the death of his father, Mr. Joseph Whitaker, the founder of the well-known almanac which bears his name. Mr. Whitaker was a Fellow of the Society of Antiquaries, and devoted all his spare time to quiet study. He was a man of a most kindly and genial nature, never happier than when able to render service to a friend. He will be buried to-day (Saturday) at Norwood. The funeral will, in accordance with his special desire, start from the office of the *Bookseller*. The editorship of the *Bookseller* and 'Whitaker's Almanack' has for some time past been in the hands of his eldest surviving son, Mr. George H. Whitaker.

MR. ELLIOT STOCK announces a volume of the 'Works of the late Griffith Edwards,' consisting mainly of local histories of Wales. A number of the author's poems, both in Welsh and English, are added to the work, which is edited by Mr. Elias Owen, and is fully illustrated.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. C. LUPTON ("I reached [retched] all the way from Dover to Calais").—The question—whether this is grammatical—which you send a second time, is not to be answered. It is colloquially defensible, as implying "I did little else but retch during the journey from Dover to Calais"; but it is certainly inaccurate, since no one could accomplish it. Such queries depend upon something like a catch, and in them each man makes his own laws. Grammar does not come into the question.

CORRIGENDA.—8th S. vi. (Index), p. 541, col. 2, l. 6 from bottom, for "Oxford statue" read *Sultan's cipher*; p. 546, col. 2, between ll. 25 and 26 from bottom insert *Sultan's cipher*, 408, 497; vii. p. 344, col. 1, l. 1 from bottom, for "1799" read 1749.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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